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THE COLONIZATIONIST

AND

JOURNAL OF FREEDOM.

OCTOBER, 1833.

APPEAL FOR THE AFRICANS.

APPEAL IN FAVOR OF THAT CLASS OF AMERICANS CALLED AFRICANS. By Mrs. CHILD. Boston: Allen & Ticknor. 1833.

WE have read this little work through, not simply because the authoress expresses in the Preface her anxiety that every body who meets with it should do so; but because there is much matter in it, for the entertainment and we hope for the improvement of every mind, and also because the reputation previously acquired by the writer, was such as to entitle her to a fair hearing on any subject she chooses to discuss.

This work includes an account of the progress of slavery from age to age, a brief sketch of the slave trade, a comparative view of the system of personal servitude in different periods and nations, (including a minute account of our Southern laws relating to the blacks): also chapters on free and slave labor, the possibility of safe emancipation, the influence of slavery on American politics, the Colonization and Anti-Slavery Societies, the intellectual and moral character of Negroes; and finally, on our duties in relation to the whole subject discussed.

In the positions advanced by Mrs. Child in this book, respecting the capacity of the African, which is one of her favorite topics, as well as in the greater portion of her merely statistical and historical

matter, we find much to admire, and very little to disapprove. She has industriously collected a large mass of facts which few, we apprehend, can examine without feeling convinced at least, that the black man is abundantly competent, in all his natural faculties and energies of mind and body, for the best conditions of social, civil and religious life. Whether his intellectual endowments are equal, strictly, to those of the European race, or the Indian race, or wherein particularly they differ, is of little comparative moment to decide.

It is proper enough, however, in this connection, to bear in mind the facts recapitulated to some extent by Mrs. Child, from the history of the Africans of the early ages, and from the reports of observing travellers among those of the present day. It is certainly encouraging to the friends of this most unfortunate class of our fellow men, to learn, and to remember, that his degradation, where it exists, is by no means a matter of constitutional necessity; that it is the result of circumstances; and that as certain circumstances have produced a certain effect, so this effect, and those circumstances, and their connection with each other, being thoroughly studied and distinctly ascertained, something may be done by the benevolent, at least in individual instances, for the elevation of the object, and for the relief of the oppressed.

We are happy to find our Authoress, in this connection, fortifying her argument by reference to the views of a distinguished friend of the Colonization Society. The Hon. A. H. Everett, in his work on America, (and he has frequently repeated the same sentiment) says:

‘While Greece and Rome were yet barbarous, we find the light of learning and improvement emanating from the continent of Africa, (supposed to be so degraded and accursed,) out of the midst of this very woolly-haired, flat-nosed, thick-lipped, coal-black race, which some persons are tempted to station at a pretty low intermediate point between men and monkeys. It is to Egypt, if to any nation, that we must look as the real *antiqua mater* of the ancient and modern refinement of Europe. The great lawgiver of the Jews was prepared for his divine mission by a course of instruction in all the wisdom of the Egyptians.’

‘The great Assyrian empires of Babylon and Nineveh, hardly less illustrious than Egypt in arts and arms, were founded by Ethiopian colonies, and peopled by blacks.

‘Palestine, or Canaan, before its conquest by the Jews, is represented in Scripture, as well as in other histories, as peopled by blacks; and hence it follows that Tyre and Carthage, the most industrious, wealthy, and polished states of their time, were of this color.’

The publications of the Society just named, will be found, by those who examine them, full of arguments to the same effect, earnestly advanced, on frequent occasions, by many of its leading advocates.

Consider also the condition of the native tribes of the interior African continent, as ascertained by modern travellers. Mrs. Child is correct in stating—

‘All travellers in Africa agree, that the inhabitants, particularly of the interior, have a good deal of mechanical skill. They tan and dye leather, sometimes thinning it in such a manner that it is as flexible as paper. In Houssa, leather is dressed in the same soft, rich style as in Morocco; they manufacture cordage, handsome cloths, and fine tissue. Though ignorant of the turning machine, they make good pottery ware, and some of their jars are really tasteful. They prepare indigo, and extract ore from minerals. They make agricultural tools, and work skilfully in gold, silver and steel. Dickson, who knew jewellers and watch-makers among them, speaks of a very ingenious wooden clock made by a negro. Hornemann says the inhabitants of Haissa give their cutting instruments a keener edge than European artists, and their files are superior to those of France or England. Golcherry assures us that some of the African stuffs are extremely fine and beautiful.

Mungo Park says, ‘The industry of the Fonlahs, in pasturage and agriculture, is everywhere remarkable.—Their herds and flocks are numerous, and they are opulent in a high degree. They enjoy all the necessaries of life in the greatest profusion. They display much skill in the management of their cattle, making them extremely gentle by kindness and familiarity.’ The same writer remarks that the negroes love instruction, and that they have advocates to defend the slaves brought before their tribunals.

Speaking of Wasiboo, he says: ‘Cultivation is carried on here on a very extensive scale: and, as the natives themselves express it, “hunger is never known.”’

On Mr. Park’s arrival at one of the Sego ferries, for the purpose of crossing the Niger to see the king, he says: ‘We found a great number for a passage; they looked at me with silent wonder. The view of this extensive city; the numerous canoes upon the river; the crowded population, and the cultivated state of the surrounding country, formed altogether a prospect of civilization and magnificence, which I little expected to find in the bosom of Africa.’

A vast mass of information to the same effect with this, might be taken from the journals of all the best African travellers, from the earliest which can be relied on down to the Landers. It is apparently the disposition of the African, by nature, to be civilized and socialized. He is a talking, trading and travelling animal. He is communicative and imitative. He is gregarious. He likes the throng of the populous town—the fair—the boat-race—the palaver—the dance beneath the greenwood tree. He has, in a word, a constitutional and habitual propensity to civilization. Nothing but tolerably favorable circumstances of instruction are needed, in any instance, to develop these tendencies to their utmost extent; and hence one of the strong arguments for colonization, as a medium of civilization. Hence the manifest disposition of the native Liberians to associate and amalgamate with the American colored colonists. Hence their earnest solicitations for the domestic education of their children, the establishment of schools, and the settlement of their territory by a population

instructed in the sciences and the arts. On the capacity of the negroes Mrs. Child comes to this conclusion :

‘As a class, I am aware that the negroes, with many honorable exceptions, are ignorant, and show little disposition to be otherwise: but this ceases to be the case just in proportion as they are free. The fault is in their unnatural situation, not in themselves. Tyranny always dwarfs the intellect. Homer tells us, that when Jupiter condemns a man to slavery, he takes from him half his mind. A family of children treated with habitual violence or contempt, become stupid and sluggish, and are called fools by the very parents or guardians who have crushed their mental energies. It was remarked by M. Dupuis, the British Consul at Mogadore, that the generality of Europeans, after a long captivity and severe treatment among the Arabs, seemed at first exceedingly dull and insensible. ‘If they had been any considerable time in slavery,’ says he, ‘they appeared lost to reason and feeling; their spirits broken; and their faculties sunk in a species of stupor, which I am unable adequately to describe. They appeared degraded even below the negro slave. The succession of hardships, without any protecting law to which they can appeal for alleviation, or redress, seems to destroy every spring of exertion, or hope in their minds. They appear indifferent to everything around them; *abject, servile, and brutish.*’

This language of M. Dupuis, adopted by our authoress, might seem harsh to a casual observer; but it is probably no exaggeration. Neither is her own remark, that negroes as a class, are ignorant, and content with their ignorance. It is, as she observes, the result of their situation. This is precisely the doctrine of the Colonizationists. And what is the characteristic feature of that situation? Why, it is a forced connection with the white man, and a forced exposure to the feeling of inferiority on one side, and of superiority on the other.

Mrs. Child has a chapter on Colonization and Anti-Slavery, which we could have wished—for her sake and for the cause she advocates with so much earnestness—had been expressed somewhat otherwise than it is. It betrays a barely superficial acquaintance with the thread-bare points of controversial pamphlets and papers, published within a year or two, altogether unworthy of the place they occupy in a volume which contains so much unexceptionable matter. She objects, for example, to the Colonization Society, ‘because it tends to put public opinion asleep, on a subject where it needs to be wide awake.’ Now, how, let us ask, is this substantiated? By an appeal to facts? By reference to the multitude of publications, discussions, and emancipations constantly circulated, sustained and suggested by this Institution and its friends, in every section of the country? Not at all. How then? Why,

‘In the speech of James S. Green, Esq. [who is he?] he says: “This Society have ever disavowed, and do yet disavow, that their object is the emancipation of slaves. They have no *wish*, if they *could*, to interfere in the smallest degree with what they deem the most interesting and fearful subject which can be pressed upon the American public. There is no people that treat their slaves with so much kindness and so little cruelty.”

'In almost every address delivered before the Society similar expressions occur.—On the propriety of discussing the evils of slavery, without bitterness and without fear, good men may differ in opinion; though I think the time is fast coming, when they will all agree. But by assuming the ground implied in the above remarks, the Colonization Society have fallen into the habit of glossing over the enormities of the slave system; at least, it so appears to me. In their constitution they have pledged themselves not to speak, write, or do anything to offend the Southerners; and as there is no possible way of making the truth pleasant to those who do not love it, the Society must perforce keep the truth out of sight. In many of their publications, *I have thought I discovered a lurking tendency to palliate slavery; or, at least to make the best of it.*'

This amounts to saying that the Constitution of the Society says nothing of slavery. And so the Constitution of Bible Societies says nothing of it. And is that a proof that the truths of the Bible are repugnant to freedom, or that the circulation of them may not advance the cause of freedom? Mrs. Child seems to be very solicitous that something should be said 'to offend the Southerners,' and she has indeed devoted one chapter expressly, we suppose, to that purpose; but with all deference to her judgment, we must be permitted to say that we see no occasion for any such thing. There is ill feeling enough already—enough, we mean, not only for political harmony, but for the good of the great cause which she wishes to promote, for the benefit of the slave population. If she means, by her altogether unjustifiable assertion, or insinuation, that the Society's aim is 'to keep the truth out of sight,' perforce—that the friends of the Institution are not as anxious as any other men to abolish slavery, and to use all fair and honorable means to that end—if she means this, she must certainly produce some better proof than her own imagination of a 'lurking tendency.' She cites Mr. Clay. Why not cite all he said, or any portion of all he has said, in favor of free discussion, of emancipation, of the education of the negro? She cites Mr. Randolph. Why overlook the fact that Mr. R. deserted the Society long before his decease; (and why not allow that distinguished gentleman credit at least for his *final* disposal of his own slaves?) No colonizationist, so far as we know, is opposed to discussions, as such. What they object to is a discussion like that of Mrs. Child's for instance, on the influence of slavery on politics,—a discussion calculated to aggravate the jealousies of the different sections against each other, and to destroy the influence of the northern friends of freedom, without doing the least possible good. For the rest they believe, with Gerrit Smith,* that 'the subject of *slavery* is one that *will* be considered. It *will* be felt on, and thought on, and spoken on.' But Mrs. Child thinks the Colonization plan an inadequate one. This objection was so thoroughly discussed in the Christian Examiner

* See Fourteenth Annual Report.

for January last, that instead of entering upon it, we shall content ourselves with making an extract :—

‘The cost of colonization,—if that scheme be looked to as a mode of diminishing our colored population, especially,—or if any other considerable results, foreign to the original plan of the Society itself, be expected,—must be defrayed by the national or state governments. This the Society have always said, and they have always disavowed the expectation of accomplishing the object just stated by their own means. How much might be done by the governments, is another matter of speculation, open to debate. Some are more sanguine than others; but all agree that, so far as cost at least is concerned, the more money is furnished, the more good may be done,—it being always understood, of course, that the settlements in Africa are made competent to the comfortable accommodation of whatever number of colonists may be sent over. The Society will, at all events, hold itself true to its own purpose, as a charitable institution, looking principally to the welfare of the colonists themselves. If, at the same time, they can be made instrumental in doing other good,—whether political, commercial, or religious,—that good will be so much gained beyond the accomplishment of their own plan.

In this view of the matter, it must be obvious that there is no occasion to discuss at length the probable cost of transporting any given amount of our colored population. The more there are, we repeat, of suitable emigrants suitably colonized, the better, whether they cost ten dollars or one hundred dollars each. In other words, colonization may be supported to an indefinite extent, and whatever benefits are to arise from it will be proportional to the amount of support.’

Our authoress also asserts that many of the Colonizationists are averse to giving the blacks a good education, and are not friendly to the establishment of schools and colleges; but as she advances no sort of proof in support of this position, and as we know of none which can be adduced, we shall take the liberty to pronounce it altogether the phantom of a lively imagination. No individual, perhaps, ever did more for the instruction of the slaves, than Mr. Finley, the founder of the Society; and the friends of it, universally, so far as we know, are on all occasions among the most active in benevolent exertions for the general welfare of the colored man. Those who have read the preceding numbers of this Magazine will call to mind numerous facts in confirmation of this remark.*

Mrs. Child objects, finally, that colonizationists seem to consider the prejudice against the blacks, before mentioned, an incurable one, so long as they remain among ourselves. Her quotations, however—though quotations may generally be found in almost any book to prove almost any thing—do not at all substantiate this position; and those familiar with the Society’s numerous publications are well aware that mainly they express an altogether different sentiment—the sentiment heretofore expressed in this article, and also by Mrs. C., that this prejudice is the result of circumstances. She says, ‘*Slavery makes the prejudice.*’ This may be admitted.

* We are glad to see credit given by our authoress to Mr. Holbrook, of this city, for his Colored Lyceum.

And what does it prove, if anything? Why, that while slavery exists, there will be an existing source of prejudice. It does not, however, operate in England, nor in Hayti,—*nor in Liberia*. What objection, then, to enabling the individual colored man, so long as slavery *does* exist in this country, to remove himself, if he chooses, from the acknowledged effects of it?

We have done with the argument; but we will not leave this book, without alluding to the loose way which the writer has adopted of making mere assertions—whether through sheer ignorance, or from great haste or heat of composition, is not important to decide. She says, for example, after admitting that ‘very different pictures are drawn of Liberia,’ that ‘the emigrants are *almost universally ignorant and vicious.*’ The *proof* is, substantially, that Governor Mecklin has honestly stated that *one* of the expeditions was not so select as it should have been!

She says—‘the constant threat of the *Slave-holding States* [apparently meaning, the nullifying party] is the dissolution of the Union,’ &c. Again—‘Neither the planters nor the Colonization Society, seem to ask what *right* we have to remove people from the places where they have been born and brought up.’ We know of not the slightest pretence of foundation for this remark.

On the whole, there are many excellent things in the Appeal for the Africans—and we honor the evident feeling of cordial benevolence which dictated the composition of the whole—but there are also numerous statements and inferences, in case of which the prudent reader, if he relies upon this book alone for his faith, will find himself compelled to discriminate with caution and determine with difficulty.

FURTHER EXPOSURE.

LAST month we published a contradiction by James Price, one of the three colored men of Maryland who went to Liberia to ascertain and report on the state of that colony, of certain statements falsely alleged to have been made by him to the Philadelphia Convention of free people of color. We have now received, in the Maryland Messenger, the contradiction of Joseph Whittington, another of the three, to whom the most unfavorable statements respecting the colony were ascribed by the conventionists. As the fabricated statements imputed to these men have been extensively published, and were well calculated to effect the design of render-

ing the colonization scheme unpopular, we deem it proper to insert Whittington's contradiction, as we did that of his colleague. This latter was made in the presence of the Auxiliary Colonization Society of Worcester County, Maryland.

SNOW HILL, Md., August 21st.

At a meeting of the Board of Managers of the 'Worcester County Colonization Society,' the following proceedings were had:—

Mr. Joseph Whittington, a free colored man, who had been engaged by his free colored friends in Worcester county, with the approbation of this Board, to visit Liberia and report upon the condition of the colony, and the prospects it holds out to emigrants, appeared before the Board, and offered a Report, which he stated had been prepared in Liberia, and which, on motion, was read.

After the report and answers to numerous questions, (which would occupy more space than we can spare to the subject,) this statement follows:

'An article in the United States Telegraph, of the 26th of July last, entitled "Latest Missionary Intelligence from Liberia," then being read to Mr. W.—he declared that he had never stated to the meeting mentioned in the said article, "that the women and children who emigrated from Maryland in the ship Lafayette, were met very soon after arriving, by the pestilential disease of the colony, and cut down on the right hand and on the left,"—that he had never stated that of the 150 emigrants transported in the vessel that he went in, "those who had not died were very ill,"—and he never stated that he thought "they could never recover,"—that he never stated that he was informed that "more than one half who are transported die within six or eight months after arriving in the colony,"—that he never stated that "old people and little children very seldom live to get seasoned, which takes them from six to ten months, and that whether they are seasoned or not, at the expiration of six months they are turned out by the officers of the government to become paupers or starve, or bask in the rays of the burning sun until death, with all its terrors, kindly relieves them,"—that he never stated that "widows, and all females without husbands are deprived of the right of holding property,"—"but did say that lands were not allotted to single women by the Society,"—that he never stated that the colony had taught some of the natives "to understand the English language well enough to decoy their brethren away and sell them for slaves,"—that he had never stated "that he did not believe that there had been one

bushel of rice or coffee raised in the colony, and that he never could see or hear of its growing there,"—that he never had said that "they have tried to raise corn, but it was in vain," that it always "blasted before it comes to anything,"—that he never had said that "rice sells at twenty cents per pound, coffee at sixty cents per pound, and pork at twenty-five dollars per barrel,"—that he never had said that "the colony cannot flourish under such embarrassments,"—that he had not said that "people were not always allowed to give correct information respecting the colony,"—that he had not said that "persons who reside in Liberia cannot write to their friends in this country and give them facts respecting the colony, unless they send their letters privately,"—that he had not said that "all letters known to be destined from the colony are examined,"—and that he had never said that "it was very difficult for emigrants to return.'

Test,

LEVIN WHITE, *Rec. Secretary.*

August 21, 1833.

I, Joseph Whittington, having heard read the foregoing Record of the proceedings of the Board of Managers of the Worcester County Colonization Society, do certify, to all whom it may concern, that the proceedings therein stated are true, as therein stated.

His
JOSEPH X WHITTINGTON.
mark.

JOHN C. HANDY, }
L. P. SPENCE, } Witnesses.'

We may appropriately, in this connection, introduce the following letter, with the accompanying forcible observations of the intelligent Editor of the Lynchburg Virginian :

'The representations and slanders which the northern emancipators and the southern agitators are in the habit of inventing and circulating among the people, relative to the operations of the Colonization Society, are effectually contradicted, though not silenced, by the letters which reach this country from the settlers at the colony of Liberia. It is somewhat strange that these opposing fanatics should have consolidated their energies against a Society, the benevolence and splendor of whose design is only equalled by the simplicity and unexceptionable character of the means which it employs to consummate it. One party, for immediate and complete emancipation, affirm that the effect of the operations of the Colonization scheme is to bind faster the chains of slavery ; the other, opposed altogether to emancipation, assert that its design is to burst these chains altogether. Thus, they operate on public sentiment

in different sections of the country, by arguments, one of which cuts the throat of the other—literally confirming the seeming paradox that “extremes sometimes meet.” Both arguments, however, are erroneous, at least in the extent which their authors design they should be understood. And not less so are the representations which both parties industriously circulate, touching the condition of the colony; representing it as already a splendid failure—its inhabitants, sickly, immoral and destitute, discontented with their condition, and regretting their emigration to the land of their fathers.

We have now before us, a letter recently received by the Rev. Wm. S. Reid, of this place, from Plymouth Reid, one of the colonists, liberated by that gentleman a few years since, from which we make the following extracts, for the gratification of those who feel an interest in the success of this great enterprise:’

‘MONROVIA, Liberia, March 29, 1833.

MY KIND SIR,—Your truly interesting and friendly letter came to hand by the ship Jupiter, Capt. Peters, somewhere about the first of this month. * * * * *

Myself and wife enjoy very good health in this country, and feel satisfied. We live at Caldwell, where I have built myself a tolerably decent framed house. I follow my trade as a carpenter, but do not get that encouragement that I might, if the place was more settled—but notwithstanding I make a pretty good living. We raise on our farm lands, cassada, plantain, rice, &c. The people on the Cape Mesurado, however, live chiefly by trade. A great deal of ivory and camwood are exported every year, by the merchants of the colony, in American and English vessels, in exchange for American and English produce and manufactures. Our colony is daily increasing in number: we have had three expeditions from America with emigrants in the short space of three months and a half. It seems to me that the Almighty intends to make the colony to prosper, and to make of us a people; and oh! shall I hope, to the honor of his great name? Ethiopia is to stretch out her hands unto God. And what Christian but must pray for the fulfilment of his gracious prophecy? And who knows but this may be the commencement of its accomplishment? Every citizen of the colony ought to consider himself a missionary—a beacon in this dark land.

Your humble and obedient servant,

PLYMOUTH REID.

Rev. Wm. S. Reid, Lynchburg.’

THE SPIRIT OF THE CHRISTIAN EMIGRANT.

THE following hymn was selected from the papers of the late Rev. Joseph B. Andrus, Missionary, which were returned from Africa after his decease in that country. It breathes the true spirit of Christian energy:

Place me where winds and tempests reign,
Where frowning winter binds the plain
In chains of ice and snow:
Where never summer's tepid breeze
Invigorates the dying trees,
Or bids the waters flow:

Or place me where the arid soil
Mocks human skill and human toil;
Where ceaseless thunders roll;
Where not a leaf of verdure grows,
Or dew descends, or fountain flows,
To cheer the fainting soul:

My Saviour's love, my Saviour's smile
The tedious moments shall beguile,
And give the desert charms;
What though the clime were winged with death!
'T were heaven to yield this fleeting breath,
And fly to Jesus' arms.

NEGRO SLAVERY.

IN the June number of the American Quarterly Review, is an article on Negro Slavery which contains so many interesting views in relation to this great subject, that we have concluded to extract some passages for the benefit of those of our readers who may not see either the Review or the pamphlet edition of this article which has been published by a benevolent individual from the South, for gratuitous distribution. The writer begins with the position that slavery is a national affair, and that all sections have a right to discuss it. He then assumes what he calls himself the 'strong ground,' that it is for the present a 'necessary evil'—with the explanation, however, that 'it may now, even morally considered, be an unavoidable evil, and yet a few years hence be entirely abolished, and that by moral means.' That it must cease to exist, sooner or later, he thinks is already decided. In the argument going to show the impracticability of immediate emancipation, the case of St. Domingo is introduced. This is so often cited

as a proof of a just the contrary conclusion, that it may be well to give the writer's views :

'Forty years have done little to restore that fine and productive island to the state of prosperity, either external or internal, from which it fell at the Revolution, when its inhabitants became nominally free. That its internal state is now, (as a free community) little better than a dream, one fact will evince. Its laws, instead of being more and more assimilated to those of a free country, have, from necessity, become more and more coercive. In 1826 the old 'Code Rurale' or slave law was re-enacted with scarcely any alterations, except such as were necessary to adapt its expressions to the times. During Mr. Canning's administration, the Mission of Mr. M'Kenzie as consul-general to Hayti, was specially directed to the purpose of obtaining correct and impartial evidence of the agricultural population. His 'Notes on Hayti' fully attest an invincible repugnance to labor, and a consequent compulsion little short of that to which the slaves had been subjected previous to their emancipation. 'The consequences of delinquency,' he observes in speaking of labor, 'are heavy fine and imprisonment; and the provisions of the law are as despotic as can well be conceived. It is well known that every article of export, which required any comparative amount of labor has greatly diminished, while those of spontaneous growth, alone maintained their ground.' In 1791, French St. Domingo exported one hundred and fifty thousand hogsheads of sugar, and sixty-eight millions of pounds of coffee, besides other produce equal in value to one-sixth as much more. In 1788 the island employed

580 ships.	Average 325 tons each,	in the European trade,
763 vessels,	73	American, do.
357 vessels,	60	Spanish, &c., do.

The imports then amounted to twenty millions of dollars.

In 1822, near thirty years after the Revolution, no sugar was exported, and but little made, and scarcely any production but coffee, which amounted to little more than half the export of 1791. The imports rather exceeded the exports in value. The standing army was twenty-five thousand men. The president's salary fifty thousand dollars; and heavy duties to support this expenditure were laid on articles exported—a mode of revenue surely contrary to sound government. The condition of the interior of this island is little known to strangers. It is difficult and even dangerous to penetrate inward far from the few towns on the coast. If any one has later and more favorable documents at hand, on which reliance can be placed, they will doubtless be acceptable to a public, ever looking on the progress of true freedom with a kindly feeling. But it is well known, that although professions on the part of some of the public officers of that island have been very sanguine, yet facts are scarce, and statistical documents perhaps still more rare. We regret much that religious instruction and education have met with so little real encouragement, and that missionaries have even experienced open opposition from the government; and here we trace much of the difficulty. No doubt Hayti is in some essential points free, and will in time become so in all. But it has encountered many difficulties, and must many more (owing to its sudden emancipation,) before its eight hundred thousand inhabitants can become really a peaceful, industrious, and happy community. Many free colored persons who have gone from this country, have, we know, returned in disgust, and given no favorable account of its condition. If now a free and happy state, why has not that species of emigration from this country been renewed, and the fertile plains and mountains drawn their thousands from hence, as our regions are drawing their annual contributions from the dissatisfied population of Europe? Can this be satisfactorily answered?'

The writer by no means despairs, however, of doing something either for the mitigation or removal of slavery. He thinks that very much may be done:—

‘To the question, *why has so little been done?* it may be answered, that jealousy has been a strong barrier to any alleviation or removal of the evil, while self-interest remained blind to the necessity of such measures. Those immediately concerned, would never do that with vigor, of the propriety of which they were but half convinced, and of the expediency, not at all. And they would never allow it to be done for them, when the motives of those, who might have been disposed to legislate, appeared but doubtful, and their interests diametrically opposite. But now the scene is much changed. The film which self-interest had drawn over the moral vision is about being torn away by its own hand. And we affirm, that it is now doubly incumbent that all unjustifiable cause of distrust should be removed—that we meet our brethren of the South, deeply sympathising with them under the accumulating load of moral pressure, which is weighing them down in the dust—that we calmly discuss with them the various remedies proposed—that we stand ready with our means and our exertions, to assist in any rational and humane method of alleviating their distresses, while we seek the welfare of the slave. We affirm, and we have ground for so doing, that such a disposition, if founded on sincerity, and steadily sustained, will be reciprocated in time, very generally, and jealousies be much removed.

But the question returns:—what is our present duty as members generally of a professedly free and enlightened community? and in reply, (observing the distinction before made and the course marked out) we shall touch upon the following topics:—1. Free discussion. 2. Religious instruction. 3. Colonization Society. 4. The abolition of slavery in the District of Columbia.’

These points are severally discussed at some length, and great stress is laid, particularly, on the benefits to be derived from a well regulated system of religious instruction. This system must of course be conducted on the principles of the strictest self-denial and circumspection:

‘That the pious teacher, in such a field, should pursue this course, and may do it on the plainest Scripture grounds, whatever may be his own views concerning the subject of slavery itself, will be perceived on a very slight attention to this point. As matter of fact, the vast results which have attended the missionary efforts in the British West Indies, especially in the islands of Jamaica, Barbadoes, and Antigua, are mainly attributable to this precaution; and one of the most rigid of the instructions laid down by the missionary societies, is that which prescribes non-interference with the civil condition of the slave. Let any one compare the progress of the gospel there, with that in our own land, and much of the surprising difference, under circumstances even less favorable, has arisen from this wise regulation. In Jamaica alone, when the missionaries were recently disturbed in their labors, we are credibly informed that, in a colored population of 350,000, the various denominations numbered 40,000 church members, and at least 80,000 more of serious inquirers. The instruction is, however, entirely oral, no one being taught to read, where the least objection is made. Opposed to this, indeed, ground is usually taken upon such passages of the Bible, as tend rather to show the final results of Christianity, than to prescribe rules for the mode of their accomplishment. It is then assumed, that, whatever of Scripture may seem to waive the question of direct interference, supposes the slavery then existing, as totally different in character from the modern institution, and

unspeakably milder. Those, however, acquainted with history, know that Roman slavery at the time of the introduction of Christianity, gave the master unlimited control even over the life of the slave; and the fact that when an owner died without apparent cause, all his slaves were usually put to death, will sufficiently illustrate its nature.'

'The slave states then, we contend, should become missionary ground in every sense of the word. Whatever arguments will apply to such labors in any portion of the globe, come with redoubled force here. Whether slavery is for years to continue and rapidly increase, or whether the respective states will take measures to abolish this evil more or less speedily from our land, is of no consequence to the immediate question of the moral welfare of the slave. The passage of the soul into eternity; its appearance before the presence of its Maker; is surely sufficiently disconnected from the civil institution of slavery to awaken our sympathies and arrest our separate attention. Their religious advancement too should be immediately sought, that they may be better fitted for whatever condition awaits them. Increase the prevalence of religious principle in master and slave, and when Christian truth holds its sway, the result will be proportionably happy and safe. The one will be enabled to soften, and the other to tolerate the necessary evils of delay; and when freedom shall come, which it requires no prophet's eye to discern in years before us, then will the one be better prepared to grant, and the other to enjoy the boon.'

The writer is warmly in favor of Colonization, for reasons stated. Instead of repeating these, we will give his concluding caution, the wisdom of which is too obvious for dispute:

'But we have, in passing, a caution for the Society itself. The comparative wisdom exercised in its measures, over those which have been pursued by England towards Sierra Leone, has been abundantly exemplified. The latter colony has cost millions, under the fostering care of a powerful and successful nation in such enterprises, and yet failed; while Liberia has, so far, flourished with very limited means. This failure in Sierra Leone, is mainly from the too rapid admission of negroes, rescued from slavery, but unprepared for freedom; and now, an insurrection in Free Town, in which one hundred lives are lost, scarcely excites a remark. We trust the Society will steadily pursue their wise and enlightened policy of proportioning intelligence and moral principle to numbers. Soon, vast numbers, selected and sent out under a far different policy, will be poured in upon the meritorious and industrious settlers, and confusion and insubordination may supersede the beautiful order and moral harmony thus far pervading the infant, but promising community. Such a catastrophe might throw back the prospects of Africa for ages; and yet we see but two modes of arresting an issue sorely disheartening to the friends of humanity. Let the settlements be more rapidly increased in number along the coast, and let moral and religious means be applied in a ratio far higher than anything known even in New England. It is not enough to have these means in reference to the numbers merely, but in reference to the disproportion likely soon to exist among the emigrants against intelligence and order. This tendency, though foreseen distinctly by the Society, cannot be too strongly impressed upon our country; and every measure put forth in behalf of this object, should have this preventive aspect, by preparing for the rapidly increasing moral wants, rather than hereafter seeking to cure the evil when past control.'

On the extinction of slavery in the District of Columbia, are the following judicious remarks. We concur in the justice of them entirely:—

'We profess to be among those who think that the courtesy, at least, of the South, should grant this desideratum to northern feeling. It is evident that each free state will as naturally seek for its extinction there, as it would seek to remove the same evil (grant

it to be only imaginary) from its own borders. But it also appears desirable, that the freest nation on the globe, should at least be privileged with freedom around its capitol—that its laws should emanate from a spot where the moral atmosphere is, in this respect at least, pure—where the legislator and visitor from the North may sojourn without any outrage, from this cause, to his feelings or principles, whatever they may be; and where the southerner may observe in silence, the existence, on a small scale, of that (which, but for obstacles not there in being,) he would gladly had around his own home. We mean not that this request should be pushed in a manner irritating, or in a tone of commanding menace. But we put it to our southern brethren—is it wise to resist a claim so harmless and yet so gratifying to the members of the free states? We know not what will continue our Union but mutual concession.'

From the Encyclopædia Americana.

MILITARY COLONIES OF RUSSIA.

THE Russian military colonies differ much from those of Alexander of Macedon and of the ancient Romans, and also from the Military Frontiers of the Austrian empire, and the distributed troops of Sweden. Russia has endeavored, by the settlement of entire regiments in particular districts, under a peculiar military, civil and police government, to unite the character of crown peasants and paid soldiers, whereby agriculture, population and civilization may be advanced, and the standing army of the empire increased without burdening the revenue. Count Araktschejeff, who rose by merit from a low rank in the army to that of general of artillery, is the author of this system, and for a time directed its execution. When the emperor Alexander, at the termination of the wars with Napoleon, desired plans for diminishing the great expense of a standing army, Araktschejeff advised him to quarter the soldiers among the crown peasants, to build military villages on a given plan, to allow to each house a certain number of acres of land, and to devise a code of laws for the government of this institution. The soldier was thus to become a peasant of the crown, and the crown peasant a soldier, and both were to be made to contribute to their own support by the cultivation of the soil, and the whole male population of the colonies was to be drilled in the military exercises, and be kept as a reserve for field-duty. On account of the vast extent of the empire, the recruits hitherto levied had often been totally separated from their homes; they joined their regiments, and, after 25 years of service on the frontiers of Turkey, Persia, Poland, Norway and China, forgot that they had families and a country. It was therefore considered desirable that the whole military force of the Russians along the boundaries of Po-

land, Turkey, and the vicinity of Caucasus, should be collected into military colonies, by which not only the population and cultivation of the country should be promoted, and the families of the soldiers in actual service be provided for, but also the soldiers themselves in times of peace, and in the midst of their wives and children, and around their own firesides, should acquire an attachment to their country. Such colonies were first established in the government of Novgorod; the soldiers were placed in certain villages, which were the property of the crown; the peasants were gradually brought under military government, obliged to wear their hair short, and to shave their beards, and were also drilled in military exercises, so that, in case of the death, absence on service, or sickness of the quartered soldier, the peasant could immediately take his place. Some disorders, the consequence of this project, were soon suppressed, and the whole system gradually developed. According to this system, the name, age, property and family of each inhabitant of the selected villages are specified; the older peasants are declared the chief colonists, and houses built for them, in regular rows constituting streets. Each chief colonist is equipped in uniform, trained to military exercises, and receives a house with 15 *desatines* of land, on condition of maintaining one soldier (and his horse, if cavalry is colonized). The soldier quartered on him is called the *agricultural soldier*, and assists him in the tillage of the fields and in domestic labors. He also selects one of his family as an assistant, commonly the eldest son, who, after the death of his father, with the approbation of the colonel of the regiment, inherits his real estate. The second son, or some other relation, comes into the 'reserve,' and also dwells in the house; the third is also made an agricultural soldier; the others are cantonists, &c. A family is divided into three classes. The boys, until they are eight years of age, are allowed to remain with their parents; they are then sent to the military schools, where they are habituated to strict discipline: at the age of 13 years, they become cantonists, and at the same time are educated as peasants and soldiers, and at 17 years, they form a part of the military colony, which is governed by a peculiar code. Each colony has its own court of justice, at which the highest officer presides, and the rest follow according to rank. No girl is permitted to marry any one but a soldier. No person is allowed to enter the military district without a special pass from the military authority. The duties connected with the post-houses are also committed to the care of the soldiers. After 20 or 25 years' service, the agricultural soldier may renounce his double duty as a soldier and a farmer, or declare himself an invalid. His place is then filled by one of the reserve. Thus had

Russia, in 1824, already established a kind of military caste, and, as it were, a military zone, which extends from the Baltic to the Black sea, along the western frontier of the empire, in the governments of Novogorod, Cherson, Charkow and Ekaterinoslaw, and constitutes the proper country of her standing army. In this belt of land, all the male children are born soldiers; in their 17th year, they are placed under the standards, constantly drilled in military exercises, and remain soldiers till they are 60 years of age. As soldiers, they cease to be boors. They are divided into regiments, companies, &c., for whose support a part of the crown-lands is set apart. From the produce of the lands granted them, the soldiers of the colony must support themselves and their horses, while not in active service; then they receive pay. It is calculated, that the number of these agricultural soldiers, when the system is fully carried into execution, will amount to 3,000,000, half of whom can be drafted for service. The colonies already established, in 1824, contained about 400,000 male inhabitants, including 40,000 cavalry. In July of the same year, the emperor visited in person many of the colonies, and publicly expressed his satisfaction with their condition. As this system is extended, the conscription and recruiting hitherto practised must gradually fall into disuse. The empire, on its only assailable side, is thus in a continual state of defence; this living rampart also compensates for the want of fortresses, of which there are none of much importance in Russia. General count Araktschejeff was, till the death of Alexander, the commander-in-chief of all the military colonies of the empire. In January, 1824, all the military cantonists of the military orphan schools (in which reading, writing and arithmetic are taught on the Lancastrian plan, and the soldiers' catechism explained), were made subordinate to the commander-in-chief of the military colonies. Of the cantonists, a considerable number yearly enter the military service, in the place of those of the reserves, who have been drafted to supply the numbers of the agricultural soldiers. The boys then succeed to the places vacated by these cantonists, and so on. A military education is the peculiar support of this system, which subjects the peasant to a military police. For the education and support of the boys and cantonists, the revenue obtained from the release of recruits is applied. By the ukase of Dec. 29, 1823, the possessors of landed property in the thinly settled governments were released from the duty of levying recruits, by the payment of a certain sum of money; 3500 of these releases, at 2000 roubles paper money each, were issued, which produce an income to the state of 7,000,000 of roubles. The expenditures for the military colonies amounted, according to the report of the

commander-in-chief, in the year 1822, to 4,962,475 roubles, and the total expenditure since their organization, to 1824, amounted in all to 15,780,115 roubles. Of the 6,000,000 of crown peasants, 4,000,000 are sufficient to furnish quarters to the whole army. Thus Russia, together with her present army of 8—900,000 men (according to the rolls, though not in actual service), would have one equally strong in her colonists, which can be recruited from the cantonists and the body of reserve, without interruption, and in the best manner. A very despotic authority will, however, be requisite to preserve a body of 2,000,000 of soldiers, who have houses and families, under military discipline and restrictions. This system, since the death of the emperor Alexander, has been extended no farther, but, as far as it was already in existence, has been retained, and was for a time under the direction of general Diebitsch. Mr. Lyall, an Englishman, in 1822, visited the Russian military colonies, and gave an account of them in his *Travels through Russia* (London, 1824.)

LATEST FROM LIBERIA.

By an arrival at Philadelphia, we have received Liberia papers to the 20th July.

The brig *Ajax*, Taylor, arrived from New Orleans on the 12th, in 50 days, with 140 emigrants and provisions for Grand Bassa. On the 27th, arrived brig *American*, from Philadelphia, with emigrants.

The colonial schooner *Harriet Martha*, owned by C. M. Waring, was stranded on Digby Beach June 28th, and the cargo plundered by the natives.

MONROVIA, May 29, 1833.

Grand Bassa Settlement.—By the return of the *Margaret Mercer*, on the 26th instant, we learn, the emigrants are highly pleased with their new location, and that many have erected comfortable native houses, and removed on their lots.

It is the intention of the Colonial Agent to despatch the *Margaret Mercer* with more settlers in a few days, as many new emigrants are now anxiously waiting to take passage, and decline making any permanent improvements here.

We are confident that the Grand Bassa country only wants exploring, to be more prized by our citizens generally; for, while the country around us is, from the sloth of the petty tribes, who are proprietors of its soil, but little cultivated, our settlers at Grand Bassa will have plenty of produce of their own cultivation, or they can purchase it from the natives.

Palm oil, which has within a few years become quite an article of trade in the American market, can be purchased there during its season in the greatest abundance, and no man can justly complain of hunger in Africa, who has plenty of palm oil and rice.

We are informed that several English vessels have stopped there lately, and we are confident that Americans will, in a short time, also find it profitable to do the same; for though we are free trade men, we think that American vessels should always have the preference, where they dispose of their goods at equally low prices. This, we are aware is somewhat contracted, but we are in a measure driven to it by the great obstacles thrown in the way of all American vessels at Sierra Leone and other colonial ports.

If we could only receive the same support and countenance from the mother country that Sierra Leone does, for a few years, we could demonstrate pretty clearly to the people of color in America, that our colony holds out greater inducements to new comers, than any other region to which they can emigrate.

MONROVIA, July 15.

Our rainy season may, for the last thirty days, be considered as having fairly set in, having had rain to our hearts' content, pretty much every day.

Death of King Tom Bassa, of Little Bassa.—We are sorry to hear of the decease of King Tom Bassa, and fear from the unsettled state of the country, and the many candidates for his seat, that our region of gold (camwood) is about to become the scene of civil commotion. There are three principal candidates.

Strange Fish.—During our short absence from this town, two very singular fish were taken by our fishermen: one was 8 feet long, 25 inches wide, and 15 inches thick, and weighed 690 lbs; the other was 7 feet in length, 18 inches in breadth, 9 inches in thickness, and weighed 175 lbs. They were regularly skinned and sold in market, and soon the name of river hog was affixed to them, from the great resemblance of their harslet to a hog's, as well as their flesh, which bore the appearance of fat pork—a thought has since struck us that this fish may be a species of the sturgeon—but having no book of reference, we must leave the matter undecided.

P. S.—Since penning the above article, we have learnt that these fish were taken in a seine by J. Woodland and others in the Messurado river; that their skins were of a dark slate color, and of considerable thickness, viz, half an inch; that their flesh resembled fat pork, and tasted like it; that they had mouths like a hog, and a set of molar teeth, but their snouts were somewhat broader, and well fitted to root in the mud. They had also two lateral fins and no dorsal, with tails horizontal. We conceive the name bestowed on them by our citizens, not altogether inappropriate.

Grand Bassa Settlement.—The present number of settlers amounts to about 175, and many of the first 33, who were the pioneers about ten months since are now settled on their own town lots. The town is laid out on a tongue of land, on the Little Bassa side of the St. John's River, and presents a fine appearance from the ocean. It is within a short distance of the native town of our friend, 'Bob Gray of Grand Bass, 'pon my soul,' who considers himself and 'his people' highly honored in having Americans so near him, and renders himself 'troublesome a plenty,' as the natives say, to those in authority, from his daily visits.

Between the two towns is the ancient Devil Bush of the Grand Bassa people, which they have reserved in their sale of lands to us. It is not used now, and is revered by the natives only for what it has been, as our friend Bob Gray will at any time sell to any of our settlers there, any particular tree he may stand in need of, for one bar, (75 cents.)

It is evident to the most casual observer, that the natives in the vicinity of our settlements, are gradually becoming more enlightened, and, consequently, less observant of their superstitious notions and idolatry. Such is the case of our friend Bob Gray, who speaks as lightly of the sanctity of the Devil's Bush as we would, and considers it a mere humbug for the more ignorant and superstitious. It is pleasing to reflect that the spot, near which the nameless bloody rites of Moloch have been perpetrated for centuries, is soon to be the site of a mission house, which is now crecting by the direction of the Rev. Mr. Cox, missionary from the United States.

For the protection of the first settlers, a barriade has been erected by them; and a visiter, from the daily parading, might easily fancy himself in some outpost in the United States, which the policy of the Government at home, has occupied from time to time on their frontiers, and even in the Indian territory.

Its banks are well stocked with timber, and free from Mangroves, we believe; and its waters well filled with fish of various kinds, and oysters. Black perch have been taken there as heavy as 20 lbs.

Since the above was penned it will be borne in mind, that the reverend gentleman here mentioned as being actively engaged in prosecuting movements for the benefit of the colony, has been providentially removed to another, and we trust a higher and holier scene of action. 'This eminently pious and benevolent man,' says a Southern paper, 'has fallen in the service to which he had bent the energies of his mind, and consecrated his time and talents. He sailed from this country with the avowed expectation of closing his mortal career in Africa; but was so fully impressed with a sense of the duty under which he was acting, that he looked forward to the result unappalled, and even with cheerfulness. But although his career was short, it was useful in its positive fruits, and in the salutary influence of example.'

We may remark here, that the Editor has received letters from Liberia eleven days later than the dates above named, but they add nothing in the way of news, excepting the single circumstance that the Governor of the Colony was expected to leave for the United States about the 25th of August.

THE MARYLAND COLONIZATION SOCIETY.

IN relation to the project now entertained by this Society, of establishing a new colony at Cape Palmas, we have received a most interesting communication from a citizen of that state, who takes a lively interest in the prosecution of the scheme. The circumstance which suggested it more than anything else, was the inadequacy of a single colony—under the sole charge and control of an Institution bound to regard the wants and application of the whole country at large—to meet the necessities of a state comprising within its boundaries a large slave population, but at the same time desirous of being relieved from the burthens of the slave system. It has always been, indeed, the doctrine of the Parent Society, and the fondly cherished hope of its numerous advocates in all sections, that if the time so much to be desired, were ever to come, when the slave states, or any of them, should undertake the mighty labor of ridding themselves of this enormous curse, the system of Colonization would be found to open an avenue adequate, in some good degree, to the momentous nature of the case. Not that the Society expected of itself to accomplish the work of Colonization in its utmost desirable extent. The Society aimed simply, as its name indicates, at the foundation and maintenance and amplification of its own single experiment on the African Coast. Its object, in this experiment, was to prove the practicability of Colonization upon a large scale—upon any scale. It was to show the national Government, and the Governments of the States, and the people of this country and of all countries at large, that just so far and so fast as they might choose, for their own benefit, or for the benefit of any part or class of their population, to carry on the plan of Colonization, or to cooperate in carrying it on, in that same proportion might they entertain a sound and sanguine confidence of complete success. It is for Maryland, then, to determine, for herself, how far *she* will carry on the plan. The Parent Society has, by the success of its own establishments, evinced the practicability of the system proposed, and the practicability also of applying it under proper circumstances to the relief of the individual slave states, as well as to the promotion of the welfare of the free colored population at large. The extent to which Maryland may magnify her operations on the African Coast will depend on the energies she may think it proper to devote to the cause, and to the interest which her sister states may take in her behalf.

Thus far, the prospects are most encouraging. The spot selected for the establishment of a colony is Cape Palmas, which

those who are familiar with the African map will remember is situated in a manner the most advantageous and desirable for the purpose proposed. It is, indeed, to the great river Niger what the Cape of Good Hope is to India. It supplies, if we are not misinformed, even in its present condition, large quantities of rice for exportation. It is high and healthy—the harbor excellent, the land extensively cleared—and the low and comparatively pestilential portions of the soil common in some sections of the coast, less frequent than they are farther northward.

It gives us great pleasure farther to understand that such arrangements have been agreed on by the Maryland Society, in regard to the materials of which this colony shall be composed, and in reference also to the management of them, as promise results the most favorable to the interests not only of the establishment itself, but of the surrounding country, and the general cause of Colonization, Civilization, and Christianity. Great attention will be paid to the maintenance of schools and the dissemination of religious knowledge. No emigrant will be permitted to connect himself with the colony, but on condition of pledging himself to the strict observation of temperate habits; and no traffic in ardent spirits will be permitted to exist.

We might comment at length upon the character of the scheme thus briefly sketched, but must content ourselves for the present with remarking that it presents to our mind the most unequivocal and gratifying exemplification of what may be considered the leading feature in the plan of Colonization—we mean its indefinite extensibility in itself, and its indefinite capacity of application to the peculiar necessities of our own country.

NEW ENGLAND MISSION TO LIBERIA.

AGREEABLY to notice, the public meeting of the Young Men's Methodist Foreign Missionary Society of New England, was held Sept. 29th, at the Bromfield Street Church; and such was the interest felt in the exercises of this occasion, that long before their commencement that spacious building with all its aisles, galleries, entries, and every nook and corner about it where a spectator could station himself, were filled to overflowing. The missionaries present (who will leave in the *Jupiter* from Norfolk) were the Rev. R. Spaulding, the Rev. S. O. Wright, their wives, and Miss S. Farrington. Mr. Wright had intended, we believe, to go to Cape Mount, and Mr. S. to Grand Bassa, but the recent decease of Mr.

Cox must probably render their precise destination undetermined till they arrive on the coast. The exercises having commenced with an original hymn by a full choir, prayers were offered by the Rev. R. Anderson, Secretary of the American Board of Foreign Missions, and addresses made by the Rev. Messrs. Wright, Spaulding and Burrill of Ipswich. These were of the most solemn and affecting character,—in the spirit suited to men who had renounced country, kindred and home, for the cause of a far-off and heathen land; and to those, on the other hand, who were called on to part with these comrades and counsellors of their youth and their riper days, forever. The following original hymns, sung on this occasion, will express, far better than any language of ours, the feeling which was uppermost on the hearts of the multitude who heard these unpretending but irresistible appeals:

BY REV. S. O. WRIGHT.

Though spreading lakes in sunbeams glow
 By Ethiopia's ancient hills;
 Though sparkling streamlets onward flow
 Through green-clad plains and forest shade;
 The evening breeze, in sullen mood,
 Moans on the mountain's hoary brow—
 For Death arrays her fearful brood
 And Sorrow holds her empire there!

A nation's blood flows o'er the land!
 It spreads from Gambia's golden shore
 To lone Sahara's desert strand,
 And far to Congo's sea-washed coast;
 The clanking chain breaks midnight's rest,
 And chimes with many a million sighs—
 For Afric bends, with stricken breast,
 Beneath Oppression's lowering brow.

But while her blood unheeded falls,
 And stains the garments of her foes,
 On God's eternal throne it calls,
 And pleads for Afric's freedom hour!
 'T is heard—and o'er the ocean waves,
 A promise-morn in brightness dawns:
 It lingers now beside the graves
 Where rest her holy martyred dead!

But soon the light of God its way
 Shall mark, and shine on mount and dale,
 While millions greet the welcome day
 That breaks the captive's galling chains;
 And blest, on every sunlit hill,
 Her sable sons shall dwell in peace;
 Her forests catch the joyous thrill,
 And echo answer, SHE IS FREE!

New England Mission to Liberia.

BY G. W. LIGHT.

The Gospel sound! shall Congo's hills
 Hear the glad news the Saviour brought—
 The news of peace, good will to men,
 And freedom, which His blood has bought?

Yes!—slumbering Afric shall awake!
 Degraded Afric shall be raised!
 The blood of Jesus—it was shed
 For AFRICA! His name be praised!

High Heaven has heard the sorrowing voice,
 And the wide earth has joined to save
 These desert wanderers: light divine
 Breaks sunlike o'er the western wave.

The Lamp of Life! Ah, honored men,
 Who bear that glorious light to them!
 Its brilliant flame will far outshine
 Earth's brightest regal diadem.

Fear not, ye sons of prayer! The cry
 That comes from that beclouded shore
 Must, must be answered. Go, brave band:
 God keep you, bless you, evermore!

The Rev. Mr. Taylor addressed the meeting towards the close of the evening—a gentleman whose well known characteristic it is, that no description is adequate to give any conception of his eloquence. We can only say, he was as fervent as usual, and that at the end of his address—the first occasion which his audience had of perceiving the lateness of the hour—they were one and all manifestly in the same mood with himself. At his suggestion a liberal collection was taken up, and the meeting was closed with singing.

Such was the farewell meeting of the first Methodist Missionaries from New England to Liberia. They have devoted themselves, with the courage of the primitive martyrs, to the task before them, not in the spirit of mere hardihood, and far less of recklessness—for the fate of the lamented Cox warns them full well—but in that spirit of high faith in God and love for man, which, not forgetting but subduing the strong throbs of the bosom's blood, is ready to brave fearlessly alike the pangs of expatriation, the perils of the sea, even, if need be, the flying fever that in its grave-clothes flits along the central wilderness,

Where not a leaf of verdure grows,
 Or dew descends, or fountain flows,
 To cheer the fainting soul—

Ay, death itself, for this, we fear, is the true complexion of the enterprise. Heaven grant it may prove not so.

THE CRISIS.

UNDER this title a very able and satisfactory article appears in the September number of the African Repository, from which we take the following passage. It is eminently worthy the attention of all who have disparaged or opposed the Colonization Society from a misapprehension, which is indeed very common, of its true tendency and design :

‘ If we could make an effort that should be felt throughout the land ; if we could speak with a voice that every American should hear, we would act and speak *now* for the single purpose of allaying all sectional jealousies ; of soothing and quieting all unkind or irritated feeling ; and of inducing all honest and candid men to consider the great questions connected with the condition and prospects of our colored population, in the spirit of sobriety, meekness and charity. No other spirit, we are sure, is suited either to the subject or the occasion. Every other spirit we deprecate, as unfavorable to the formation of a correct judgment—as hostile to the interests of those whom we would relieve, and dangerous to the general security and welfare of the nation.

Trusting that such a spirit animates the hearts of the readers of this Journal, we may be permitted to ask whether the simple and direct object of the Colonization Society as expressed in its Constitution, namely, to establish with their own consent the free people of color in the United States in christian colonies on the African coast or elsewhere, be not (even when divested of all incidental or collateral advantages and entirely distinct from any greater object which may be promoted by its moral influence) sufficiently large and important to merit the united, generous and persevering support of our countrymen? This object of the Society, now presents itself to the public, not as a theory, the utility of which is to be tried, but as a scheme already proved useful by actual experiment ; an experiment, which, it is clear, admits of indefinite extension, and promises an increasing good at each point brought within the enlarging circle of its influence. If the character and condition of the free man of color be improved in Liberia ; if that colony have assisted in the suppression of the slave-trade ; if it have already excited both sympathy and respect for the colored race—if, on a shore of barbarism and crime, it stand a light for the ignorant, a refuge for the oppressed, a Christian Temple wherein superstitious and idolatrous pagans may be taught to worship the only living and true God ; how can the philanthropic or pious man be uninterested in its fate, refuse to assist it, or cease to importune the Almighty to vouchsafe to it his gracious protection. Now we venture to affirm, that the influence of our African Colony upon

its own citizens and upon the heathen tribes in its vicinity, has been salutary in a high degree; that it has banished the odious slave-trade from a considerable line of coast; that it has awoke strong sympathies in behalf of the whole African race; that it has wrought extensive and auspicious changes in public sentiment towards this race; and, finally, that some extraordinary dispensation of Providence alone can prevent the growth of this colony to greatness, and the consequent communication of civilization and christianity, through its citizens, to the uncivilized and unchristian population of Africa. We submit the question, then, whether the Colonization Society, fixing its eye and directing its aim to the simple and single object of planting Christian colonies of free men of color on the African coast, and this while the practicableness of so doing is no longer problematical, and its utility clear as the sun, does not deserve to be well sustained by humane and religious men, however widely differing on points distinct from the fundamental principles of moral and political duty? Some may think that slavery under every possible form and modification should be instantly and universally abolished; others may judge that so great a change in the condition of the slave population and the general state of society cannot without deepest injury to all concerned, be suddenly effected; some may be of opinion that general emancipation is practicable only as connected with Colonization; others may deem it possible on our own soil, but only by measures cautious and gradual in their operation, and within certain and well defined limitations; and, finally, some may discern no method by which this acknowledged evil can be removed without incurring evils greater than slavery itself, and others abandoning their own judgment, but confiding in Providence, may hope for its final extinction, but only, by means concealed at present from human observation: yet we know not why all these may not unite in aid of an Institution which has effected already great good, and which by a process entirely unobjectionable and harmless, must, if duly sustained, accomplish good incalculable for the interests of mankind and the honor of God. We have ever thought, that on the broad common ground assumed by the Society, all benevolent men might act together. We have never been able to discover in the single, great, specific object of the Society, that which can be reasonably made matter for controversy. And though we are aware that the Society encounters opposition, both at the North and the South, still our confidence is unshaken, that this opposition cannot long survive except in a few minds subject either to a delusion that no reason can dispel, or to the less excusable influence of principles hostile to the spirit of the age, and to the improvement, the rights and the happiness of man-

kind. True, the zealous advocate of immediate, entire and unconditional emancipation, while he views the Society as an obstacle in the way of his measures, will refuse to assist it; and the defender of perpetual slavery, knowing as he must know, that the moral influence of the Society is decidedly and powerfully favorable to voluntary abolition, will not cease to oppose it, yet the first is unable to show that the object he desires is retarded by the Society, and the last may despair of proving that either individuals or society experience injury, rather than benefit, from its moral influence. True, those who would effect a sudden and complete abolition, even should it bring ruin upon all parties concerned, and those who would never effect it, even though certain that all parties would realize from it the greatest advantage, are not to be relied on either for wisdom or benevolence. Opposition to the Society, however, by those who desire the former, because they believe it both safe and beneficial, (and who would promote it only by safe and proper means,) and by those who decline to attempt the latter, because they deem it absolutely impracticable, appears incapable of defence. *The Society colonizes only the free.* It throws no obstacle in the way of manumission, it encourages no attempt to effect impossibilities. It offers the opportunity and presents the motive for emancipation to the master, and has no apprehension that he will deem emancipation wise or expedient, when it is not. It leaves all questions in regard to the slave population, to be settled just as *freely and exclusively by the judgment of those who alone under the constitution of the land have the right to decide them*, as though it had no influence upon their judgment. It exerts no influence upon slavery excepting a moral influence. If we condemn it because it exerts no other influence, we must for consistency's sake condemn the constitution of the Union, which leaves neither individuals nor associations the right of doing anything for abolition, but through the will and consent of the slave-holder. If we condemn it because it exerts this influence, let us also condemn all our free Institutions—all our Bible, Tract and Missionary Societies—and, finally, the mild and humane spirit of the Christian religion. For, (according to Dr. Robertson,) it was Christianity which weakened the feudal system and finally abolished slavery throughout Europe. It was this religion which “struggled with the maxims and manners of the world, and contributed more than any other circumstance to introduce the practice of manumission.”

We neither hope nor desire to justify the Society in the opinion of those who would suddenly abolish slavery, without regard to consequences; or in that of those who would perpetuate it for their own personal advantage, even when convinced that abolition is required

by considerations most powerful, both of humanity and the public good. But we would gladly vindicate its character in the sight of all sober, benevolent and pious men. We would neither degrade reason, nor waste argument, in controversy with those, who would sacrifice to the mere abstraction and shade of right (which would, in this case, prove to be the very spirit and essence of wrong,) the peace, the happiness and union of our country; nor in attempts to conciliate those who are warring with the kindest and best influences of truth and reason, and the holy principles of all human liberty and improvement. But we would earnestly invite all reflecting, judicious, patriotic and christian men, seriously to consider the principles and claims, and immediately and generously to unite in sustaining the operations of this Society. Their opinions may be various on many subjects; they may differ in judgment on sundry questions relating to the condition and prospects of our slave population; but will they not agree in this, that the American Colonization Society is a *truly benevolent Institution*; *benevolent in its aspect and tendencies towards the whole African race?*

CORRESPONDENCE AND INTELLIGENCE.

EXPEDITION FROM SAVANNAH.

THERE is a large number of colored persons in Savannah at this time, who are desirous of emigrating to Liberia, and have signified that disposition to the Board of the Colonization Society at Washington. We have a list before us, furnished in a letter of Sept. 14, dated at that place, comprehending the names of those who have made up their minds on the subject, and whose characters are authenticated in such a manner, by both respectable white and colored citizens of Savannah, as to leave no question respecting the great importance, for the interest of the colony, of fitting out this expedition, as soon as may be. Almost every adult candidate is a member of a Temperance Society, and those few who are not so are persons of the most regular and sober habits, who, it is said, have expressed a determination to become such at the earliest opportunity. We have the following certificate before us, dated Savannah, Sept. 17, 1833: 'We the undersigned, citizens and inhabitants of the city of Savannah, do hereby certify that we are acquainted with the above named persons [a list of whose names is given] and we believe them to be honest, industrious and sober persons, and well entitled to the attention of those in favor of their colonization.'

This is subscribed by a number of the most respectable names in Savannah. The total number of candidates specified in this list is eighty-five. Quite a number of them, we perceive, are useful mechanics. There are several carpenters, a cooper, a blacksmith, a wheelwright, farmers, seamstresses, &c. One of the women is an instructress by profession, and has made herself eminently useful in this country. She will be a most valuable accession to the colony. She is the same individual referred to in the following extract from a letter recently received, bearing date of Savannah, Sept. 10, 1833:

‘Mr. Wilson has been here; I saw him and heard him preach. I was much pleased with his sincerity, good sense and simple plain manner, and should think him well qualified for the duty in which he is engaged. Joe Clay (colored man) sails for New York in the first vessel, to accompany Mr. Wilson in his exploring expedition. They will return in six months for their families, and will then make a permanent settlement. Margaret Stroble, a very pious colored woman, wishes to go out to Liberia as Missionary, to be engaged in keeping an infant school for the native children. A Society is now forming here, by the ladies, to support her in that employment.

Her first intention was to accompany a number of her friends who have made arrangements for removing by the first opportunity—but she has been advised to remain until Mr. W.’s final departure, and spend the intermediate time in gaining instruction in the method of teaching. We have also found a suitable white person to take charge of an infant school for colored children in this place.’

Mr. Wilson, mentioned above, has been recently appointed missionary to western Africa, under the sanction of the American Board of Foreign Missions. In regard to the Savannah Expedition, we have only to say in conclusion, that it seems to us to present clear and strong cause for sympathy and assistance. The Parent Society is not now in a situation to assume the expense of new expeditions, but we confidently trust that through the benevolence of the community at large, and especially of the Christian public, the necessary means will not be long wanting for the prosecution of so noble a charity. It gives us great pleasure to learn, indeed, that liberal offers have already been made to that effect.

RELIGIOUS INSTRUCTION OF THE NEGROES.

WE have the following from a southern source to be relied on, politely furnished us by the gentleman to whom the letter from which it is an extract was addressed.

‘BEAUFORT, Sept. 12, 1833.

We had a Teachers’ Meeting on Monday. You would have been pleased with the interest expressed in the instruction of the blacks. It was determined to commence again their old plan of teaching the blacks on Sunday afternoon, and after the second service—and devote themselves more than ever to their instruction and conversion. I hope Charles-

ton will take a decided stand on this subject. Bishop Bowen wrote to the Rev. Mr. Walker in the beginning of the summer for information, and Mr. Trappier (Episcopal clergyman) has written twice to my brother, respecting a detail of our plans, as he wished at once to be doing something for the cause—so that we have good reason for hope. I was pleased with a tract in the last Recorder (Philadelphia); I think it calculated to assist the missionary planters very much. I have had some communication with Mr. Moore, Methodist Missionary among the blacks, (in Carolina:) he seems quite interested in the Georgia mission, also under the care of the Methodist conference.'

STILL LATER FROM AFRICA.

WE are indebted to the politeness of the Editor of the Liberia Herald for advices from that port, up to August 8th, by the last arrival. The Herald of that date states that 'Mr. Savage, who has lately arrived as Agent for the emigrants per Brig Ajax, from New Orleans, has it in contemplation, to establish a Manual Labor School in the colony;' of which the editor says—'As he has established himself for the present at Millsburg, where a vacancy of teacher has, or will, shortly take place in the free School there, we see no good reason why our fellow citizens of Millsburg, should not have the honor of having the first Manual Labor School in Africa, put into successful operation among them.' The Free School for the recaptured Africans, the Herald says, has 'been in successful operation, under the care of Rev. James Eden, for some weeks.' The Editor is correct in asserting that this is the 'true art of civilization—establish schools among native tribes, as industrious as our recaptives wherever they can be found, and one great step towards their civilization, and consequently their embracing the doctrines of christianity, is gained.' We subjoin another paragraph on an important point:

'We are pleased to learn, that our friends in Massachusetts, have given their attention to the subject of Education in our infant Republic. We have schools it is true, but in a body like ours, which is daily extending, there are always openings for schools. At present, our settlement at Grand Bassa is without any.—Our settlement about to be formed at Junk, will be in the same situation; and the chiefs and head men at Cape Mount, now, are clamorous for a teacher; and in their cession of land for a settlement there, the establishment of a school is the chief and most important item in the deed of conveyance.—But the Colonial Agent has been unable to establish the school, or occupy the grant from want of means: there is a heavy expense attendant upon the foundation of every new settlement. *Why will not our friends in Massachusetts—throughout New England, raise funds to settle a certain tract or coast, to be called New England, or Plymouth, or Boston?* We need call only on the friends of the cause.'

To illustrate the business of the colony, we make an extract :

Commission Business.—The subscriber respectfully informs his friends and the public, that he has built on Water street, No. 320, a large Stone Ware House, convenient to the water's edge, where he intends carrying on the commission business; and is now ready to accept of any vessel or vessels, whose masters wish to have their business done. The said house is quite convenient for storing Tobacco, Flour, Beef, Pork, Lard, Butter, Molasses, Sugar, &c. And on the upper floor, Dry Goods and Crockery Ware. And withal he is a licensed Auctioneer.

HENRY S. NELSON.

Monrovia, August 5th, 1833.

Here is another, and we are glad to see *no ardent spirit* mentioned either in this or the price current :

DAILEY & RUSSWURM, offer for sale the cargo of the Sch. Wm. Tompkins from Norfolk, Va., consisting of

- 23 Hhds. dark leaf Tobacco, of superior quality ;
- 350 Bbbs. provisions, consisting of Mess prime Pork, Beef, do. Mackerel, No. 2, Shad and Herrings and Lard ;
- 125 Bbbs. superfine family Flour ;
- 199 Springfield Hams ;
- 425 Kegs assorted Nails ;
- 200 Boxes yellow Soap.

Monrovia, Liberia, August 5th, 1833.

The Herald always contains notices like the following :

The fast sailing coppered and copper fastened Schooner Rebecca, Hall master, will sail alternately from this port, for Windward and Leeward, and will take freight on moderate terms ; for which, or passage, apply to

DAILEY & RUSSWURM.

One more must suffice :

General Orders.—Commanders of the different Corps of Monrovia, will cause their companies to parade on the Saturday preceding the second Monday in August, in Broad street, precisely at 9 o'clock, A. M.

N. B. A Battallion Court Martial will be held at the Town House, at 10 o'clock, A. M. on the second Monday in August. By order of the Major,

JACOB W. PROUT, A. M. F. L.

The keeper of the Colonial Hotel advertises, we see, that one of his rooms is used for a dry goods store ; and that he has two blacksmith's forges, and a cabinet-making business in operation, besides acting as merchant tailor, lumber merchant and licensed auctioneer. Well done, Randolph Cooper ! Enough certainly for one man.

We are rejoiced to witness the exhibition of so much interest in the subject of education as some of these extracts lead us to infer ; and we have reason to believe, from the proportion of space which similar subjects occupy in the Herald, that its readers have something of the same feeling in regard to them with the editor himself. It is a topic of vital importance to the colony.

CAPT. RILEY, so well known to the public by the account of his sufferings while a captive among the Arabs of the African Desert, as well as for his benevolent character, has recently returned from a voyage to Mogadore, and presented to the American Colonization Society *twelve bushels of Barbary wheat*, in hopes that it may be better adapted to the soil of Liberia than that grain of this country. This wheat is thought the best in the world, and flourishes in a climate where frost is never known. Should it suit the Liberia climate, it must prove a most valuable grain for the colony.

COLONIZATION MEETING AT ALBANY.

THE following communication, dated Albany, Oct. 2d, is from the New York Commercial Advertiser :

‘ WE had a great Colonization meeting here last evening. The Albanians have really come up nobly to the work. Though it rained hard the whole afternoon and evening, a respectable assembly gathered at the South Dutch Church, of which Mr. Ferris is pastor, Gideon Hawley, Esq. in the Chair, and E. C. Delevan, Secretary, and were addressed by Rev. Mr. Danforth, General Agent, Mr. Williams from Africa, Rev. Mr. Ferris, J. N. Campbell and E. N. Kirk, and C. Van Rensselaer, Esq.

The meeting was of the most spirited character ; the addresses were short, pithy and productive. One feeling seemed to animate all, and *three thousand dollars* were pledged to send out *one hundred* select emigrants to the colony in Africa. Six hundred dollars were actually subscribed at the meeting under good hands and true, and the whole sum will soon be completed by an efficient committee, appointed for the purpose, consisting of Hon. Judge Spencer, H. Bleecker, J. T. Norton, James King, John Townsend, B. F. Butler, Isaiah Townsend, J. Smith, J. Williams, Ira Harris, R. V. De Witt, and D. D. Barnard.

THE Secretary of the American Colonization Society acknowledges the receipt of the following sums for that Institution.

Amount of collections and subscriptions in the Lecture Room of the Masonic Temple, Boston, deducting expenses, \$3,50,	120, 85
Collected in Tabernacle Church, Salem,	19, 97
Donation of Rev. F. W. Hollaud, to constitute him a life member of the Society,	30, 00